

695 action for public demerit in the "Big Ones" (imqqranen)⁴². The oath
[191] formula, haqq dil-baraka, is distinct from the Arabic formula, although
oaths are as important among Arabs as among Rifians⁴³. The "Little
Ones" (imzzyanen, or minors) do not believe in this nor in anything
else, but nevertheless they follow the example of their peers and try
to limit themselves to abiding by the decisions and keeping the con-
ventions, although they are usually not the same in both categories....
Proof of this is that if a stranger has to swear, he is obliged to do
so in places fixed by local tradition⁴⁴.

[562] Men swear during the day, while women swear at night⁴⁵. Jews
[563] were forced to swear by going through the market with packsaddles on
their backs⁴⁶.

G) Penalties: (fragmentary):

681 Berber law does not admit the penalties which Islamic law does
[191] in order to punish crimes (sic)....Rifian law excludes corporal punish-
[697] ment and deprivation of liberty; there are no jails^{49A}, and in this
562 respect a man's dignity cannot be degraded. On the other hand, it
[855] tolerates maltreatment of women, but because of their status as minors,
[861] being in perpetual childhood, and incapable of taking care of them-
selves; in the same way, the Rifians do not hesitate to beat their
children, if necessary, in order to oblige them to follow "the right
path"⁴⁸. Berber women have all the freedom, in truth, that they desire,
[443] and in the Rif they even have their own markets and feasts⁴⁹. The
[574] Rifian male does all he can to protect this feminine society of minors,
and he does not enter at all within the limits of his women's social
activities.

A, [This should read "47" not "49"--Analyst]